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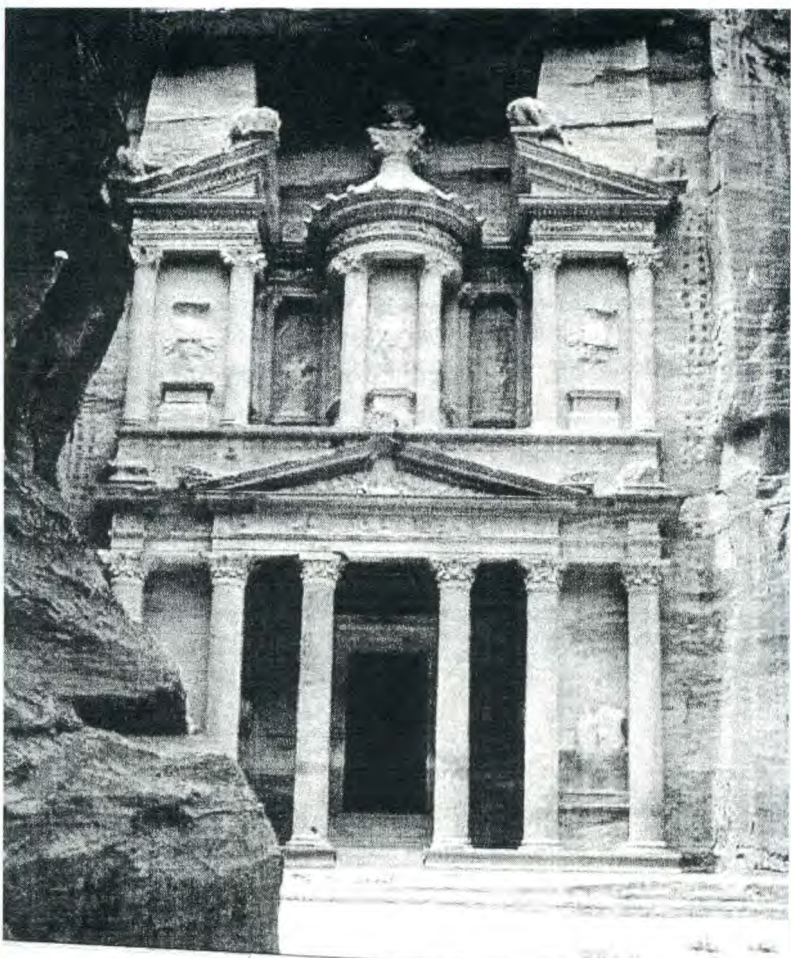
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Edward Schuman, Editor

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President's Message

By Mel Wacks

Every once in a while I get a request for help from a member or sometimes a relative of a member. I am usually asked to help in selling a coin collection. There is a simple answer – use the services of the advertisers in The Shekel (see our inside front cover, inside back cover, back cover, and pages 46 and 47). Let me give you some advice. If you want to sell Israel coins, medals, paper money, etc. call J. J. Van Grover, Bill Rosenblum or Commemoratives International. If it is a large collection you might want to consider an auction – contact Heritage Auction Galleries, Ira Goldberg or Bill Rosenblum. If you want to sell ancient coins, contact David Hendin (Amphora) or Bill Rosenblum. If you want to sell United States or world numismatic material you should speak with Heritage, Ira or J.J. In fact you should speak with several professionals before making any decision.

Similarly, when you are looking for Judaic/Israel material to fill in holes in your collection, for ancient coins try David Hendin and Bill Rosenblum; for modern material speak with J.J. Van Grover, Bill Rosenblum and Commemoratives International. You should also contact Heritage Auction Galleries and Ira & Larry Goldberg Auctioneers and request future auction catalogs that feature ancient or modern coins of Israel.

Our other advertisers offer other important services; the NumberOneMoneyMan offers unusual Judaic items, Krause Publications has unique Internet tools as well as World Coin News and Numismatic News publications. And, of course, the Israel Coins and Medals Corporation is the primary source of new issues of coins, medals, etc. from the Government of Israel.

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If you have any questions call me at (818) 225-1348 or email ainapresident@lycos.com.

Happy collecting,



The Editor's Page

By Edward Schuman

I have often been asked by our readers where I find the articles I write and publish without an author's name. The SHEKEL is a unique publication as it is entirely dedicated to articles of Judaica content that are illustrated by numismatics. When I assumed the editor's job some twenty five years ago, the magazine consisted of 32 pages and the number of articles contributed was very small. I realized that if the SHEKEL was to grow, I had to write the bulk of its content. I purposely omitted my name as I did not want to create the feeling of monopolizing the content. This was before the computer age, before Ebay and the time when articles had to be composed with a typewriter, then sent to be linotyped to justify the margins, then sent to an offset printer who would print the copy.

I was always an avid reader, especially of history, and have used this pastime in my work with the magazine. I bought books and more books on Judaica subjects and over the years have accumulated many scarce volumes written in the 1880's to 1920's on pertinent subjects. When we moved to a condo nine years ago, we donated hundreds of books, including the 21 volume Encyclopedia Judaica to our Temple.

Today, the job is much easier because of the internet.

Till the next issue



IMPORTANT ELECTION NOTICE

This year, three members of AINA's Board of Directors must be selected. Present Directors whose terms are up and are eligible to run again are Florence Schuman, Donna Sims and Oded Paz.

We invite AINA members who have the desire and meet the eligibility requirements, to run for the Board.

Requirements are as follows:

1. Must be at least 18 years old.
2. Must have been a member of AINA for at least 3 consecutive years.
3. Must be nominated in writing by at least three other current members.
4. Should attend the annual Board meeting held at the summer convention of the American Numismatic Association. Should not be absent from 3 consecutive Board meetings without legitimate excuses.
5. Must submit intent to run and nominations by March 1, 2009 to: Donna Sims, Secretary of AINA, P.O. Box 20255, Fountain Hills, AZ 85269.

A FEW COMMENTS FROM DJS

I would like to begin on the subject of “Dues and Address Changes”. As of this writing, I am in the middle of processing dues payments and I am absolutely amazed at all the address changes that keep coming through that have never been sent to AINA before. The number of Shekels that get returned at each and every mailing usually numbers between 1-4. The number of Dues Notices that have been returned for addresses no longer viable have numbered 6. The number of persons who have sent in their Change of Address notifications on their own, whether by email or mail, you can count on one hand. I want to stress the importance of AINA having the correct and current mailing address for each and every member. It is extremely difficult for my mailing list and the Shekel mailing list to ever be in sync’ with each other. If you have recently moved, or will soon be moving, I cannot stress enough the importance of notifying AINA as soon as possible. In every instance of a returned envelope, I try to acquire the new address if at all possible. Sometimes this has worked out but most of the time, it does not. It is very costly to re-send the returned Shekels at full postage, especially to those who reside overseas.

On a different subject, 2009 began my 5th year in writing *Profile* stories about our members. That means that I have written about 25 different members. From some of the great comments sent my way, I know that our Shekel audience looks forward to reading these stories. Therefore, if I am to continue this series, I must have members willing to be written about. If you are interested in being *profiled*, you don’t even have to wait to be contacted by me. Send me your information in the mail or by email and I will then make contact with you for further clarification and information if necessary, and I do prefer at least one picture to enhance the story. My email address and mailing address can be located usually on page 2 of the Shekel.

Be sure to read the story in this issue about the fantastic AINA Tour that was held last Oct-Nov. This tour made my 6th visit to Israel and I still can’t believe all of the places that we went to that I had never seen before. From all the great comments received, and if the interest is out there, who knows, we just may do it again sometime in the near future.

Remember these words? Be well, be happy . . .

DJS

The Jewish Colony of Zichron Yaakov

In 1883, Jewish refugees from Romania, where severe social and political persecution had set in, began to arrive in Palestine. They settled at Zainmarin, now known as Zichron Jacob (The Memorial of Jacob—i.e., the father of Baron Edmund de Rothschild) in Samaria, and at Rosh Pinah (The Cornerstone) in Galilee. These colonists were assisted out of a fund raised in Romania for the settlement of Romanian Jews in Palestine.

The story of the foundation of Zichron Jacob is a romantic and chequered history. The arrival of the colonists in Palestine was attended by the severest hardships, privations and drawbacks. Their agents, who had been sent in advance to purchase the land for the colony, had allowed themselves to be cheated. Bribes and baksheesh had absorbed a large portion of the funds with which they had been entrusted. As a consequence, when the settlers arrived at Haifa, twenty-three miles from their destination, they found themselves homeless, penniless, and destitute.

They were, however, not friendless. Laurence Oliphant (see the SHEKEL Nov-Dec 2008) was at that time at Haifa. He came to the assistance of the immigrants, supported them for a time out of his own purse, aided them in the negotiations which preceded their settlement on their land, interested friends in Europe, and above all Baron Edmund de Rothschild, of Paris, in their welfare. As a consequence Zichron Jacob became in a few years the center of a happy, self-supporting community, one of the most prosperous and largest in Palestine, the model of what a Jewish colony can be.

With the support of Baron de Rothschild the wine industry monopolized the interests of the settlers. Large wine-cellar to serve not only Zichron, but also the other colonies in Samaria, were erected. Additional land was acquired by the Baron without difficulty. Four small daughter colonies—Shefeya, Bath Shelomo (Urn el Djemal), Marah, and Herbet Menshie—were also settled with selected agricultural laborers whose records promised that they would make good farmers. Cereal-growing was pursued mainly in these small settlements.

The principal industry of Zichron and its offshoots was, however, still the vine. The wine crisis was a time of great anxiety for all interested in the colony, but in due course it passed away without inflicting any enduring harm. Further land was acquired, and this, as well as much of

that which had previously been vineyard, was devoted to agriculture in the narrow sense. The holdings of the existing colonists were increased, and new settlers were provided with adequate land. Cattle-breeding was also followed on a larger scale, and the value of the herds owned by the colonists rose in the course of a few years to 180,000 francs. From two-thirds to three-quarters of the income of the colonists was derived from corn-growing and cattle-breeding. The remainder was dependent mainly on the plantations, which comprise principally vines, oranges, almonds, figs, tangerines, anise, roses, acacia, and olive-trees. Silkworm-breeding, agriculture, and vegetable-growing are also pursued.

Zichron is beautifully situated, 800 feet above sea-level, surrounded by corn-lands and orchards, with the sea within sight and almost within hearing on the west, and the mountains ending in the historic height of Carmel on the north. Dependent solely on the work of the field, Zichron should be considered a village; judging from its size, its paved streets, its substantial stone houses and its public buildings, one is justified in calling it a small town.

The most prominent situation is occupied by the synagogue, the gift of Baroness Edmund de Rothschild—a spacious building, simply yet artistically decorated, with comfortable accommodation for four hundred worshippers. The Administration building, another of the public buildings, faces the small park, which on its part increases the beauty and the attractiveness of the settlement. The hospital is more than adequate to satisfy the not excessive needs of Zichron and the surrounding colonies. Other institutions are the school, the library, the baths, the wine-cellar, and the steam-mill. Zichron is also the locale of the offices and laboratories of a Jewish Agricultural Experiment Station which was founded by some public-spirited American Jews in 1910, and has already well fulfilled their expectations. In estimating the value of this settlement it must not be forgotten that before the Jewish colonists came, the site of Zichron was a rocky, boulder-strewn wilderness that had to be cleared before it was capable of supporting a population of any size.

One of the offshoots of Zichron is the small settlement of Tantura, on the site of the Biblical Dor. The Baron established there a glass factory to supply the considerable demands for bottles on the part of the Palestinian colonies, but the sand at Tantura proved unsuitable for the purpose, and the industry had to be abandoned. The Jewish workers were, however, remarkably successful in learning the craft, and showed that, given satisfactory conditions, they had no reason to fear the competition of experienced European workers. The few colonists who remain at Tantura are engaged in raising corn and vegetables.

In 1914, the population of Zichron and its subsidiary settlements approached two thousand. The lands they occupy exceed 4,700 acres in extent.

The story of this short-lived series of tokens issued for the Jewish settlement of Zichron Ya'akov is as follows: In the spring of 1885, only three years after the foundation of the settlement, Mr. Yehuda Wormser, then representative of Baron Edmond de Rothschild in Zichron Ya'akov, decided that local tokens should be issued to overcome the shortage of small change and also to make people less dependent on the money-changers who made their living by exchanging currencies and providing small change at exorbitant rates. From the Jewish aspect this was a most remarkable undertaking, considering the last autonomous Jewish coins were issued in Palestine in the Bar-Kokhba War - or some 1750 years previously.

It must be understood that this was to be a semi-official issue of local value only. The tokens were struck in Paris and the House of Rothschild endorsed the issue with thirty thousand gold francs. The quantity of tokens struck is unknown, but they are extremely rare today. The size of the endorsement indicated that quite a large quantity must have been issued. The tokens became de facto legal tender not only in the settlement itself but also in the surrounding Arab villages, as well as in Haifa and Jaffa. The series issued was of three denominations 1, 1/2 and 1/4. The name of the denomination is not stated, perhaps out of a concern to avoid a clash with the law. Some believe the denomination was piastre, others the matlik.

The Zichron Ya'akov tokens became popular with the Arabs who sometimes even preferred them to the Turkish currency. They were even hoarded by them in jars and their women sewed them to their headgear as adornment. All went well, until Ali-Beg, the recently appointed Turkish mudir (sub-district officer) came from Caesarea on inspection to the Jewish settlement. As he walked about the settlement intent on discovering any recent unlicensed building activity which would enable him to blackmail the Jewish settlers, he came across an Arab who was counting his money and spotted some strange coins among his cash.

Upon investigation he found it to be a local issue of the Jews, which the Arab had received from a Jewish shop-keeper. Wasting no time, he entered the shop and asked the daughter of the shop-keeper about it. She avoided a direct answer which made him all the more furious and so he shouted at the top of his voice that the Jews were striking money of their own, are betraying the Sultan, and that he, Ali-Beg is going to teach them a lesson. Upon hearing this outrageous noise, the Jewish settlers gathered

round; and when Ali-Beg raised his sword against the girl he was hit with a stick by one of the settlers, his sword was broken and he was wounded in his hand.

It is thus clear that the Turkish administration regarded the issue of these tokens as a demonstration of independence on the part of the Jewish settlement. Ali-Beg went straight away to the kaimakam (district officer) in Haifa and charged the Jews of Zichron Ya'akov with a twofold crime: a) issuing Jewish coins, which was illegal, and b) attacking a government official, performing his duty. Simultaneously, the same Ali-Beg sent however a messenger to Zichron Ya'akov offering to withdraw his charges against the settlers upon immediate payment of a hundred gold pounds to him. Mr. Wormser rejected this demand as blackmail and in consequence, three settlers were sentenced each to one year's imprisonment.

Baron Rothschild's agent arrived in Beiruth from Paris to settle the matter with the vali (provincial governor). He suggested that the Baron would show himself not ungrateful if Ali-Beg were to be released from his post. At the same time, the vali let Ali-Beg know that he would become reinstated to his post upon withdrawal of his charges against the settlement. Ali-Beg promptly withdrew his charges, and the punishment of the three settlers was annulled, but the Jewish tokens had to be withdrawn from circulation.

The scarcity of these tokens today which, only eighty years ago, must have circulated in abundance, to judge by the sum of 30,000 gold francs with which they were endorsed, can afford us with a revealing analogy concerning the scarcity of ancient coins today and the quantities formerly in circulation. The tokens of Zichron Yaakov are eagerly collected by any serious collector of Jewish coins.



Lieutenant-General Moshe Levi

Lieutenant General Moshe Levi was the Israeli officer who commanded a brigade in the Six Day War; became Chief of Staff and created the Lebanon 'buffer zone'. Becoming the Chief of Staff of the Israel Defense Forces soon after the 1982 Lebanon War, Moshe Levi was responsible for creating his country's "security buffer zone" in Lebanon, which was maintained until 2000.

He was a new type of military leader for Israel, personifying the changes that were taking place in society. He was the first soldier trained in Israel's army to fill its top job. His eleven predecessors had all come from the Zionist fighting groups that grew in British-ruled Palestine before Israel was established in 1948. Equally significantly, he became the first Eastern Jew to take the top army job in a country where an elite of European Jews still dominated state institutions.

Levi was popular with an Israeli public used to aloof military leaders. It warmed to his straight forward manner and reputation for visiting bases and chatting with low-ranking soldiers, and even came to know him by a nickname, "Moshe-and-a-half," a reference to his 6ft 6in frame. His penchant for down-to-earth relationships even crept in to the most important of meetings. In the middle of his tenure as Chief of Staff, the chairman of the Joint Chiefs of Staff and other top military officials came from America.



Word got around the kibbutz where Levi lived that he had invited them to visit, and discussion began about what kind of red-carpet treatment would be fitting. But Levi received them in shorts and sandals, and took them to the communal dining room where they waited in line and served themselves like everyone else.

Moshe Levi was born in 1936 in Tel Aviv, to parents who had moved there from Baghdad because of their Orthodox religious beliefs. He began his military career in 1954 as an enlisted soldier in the prestigious Golani Infantry Brigade. He then became a paratrooper and, in the Suez War of 1956, was operations officer for his country's first

parachute drop, carried out over the Mitla Pass, a mountain route in the Sinai desert that Israel captured as a result. He served in the Six-Day War of 1967 as commanding officer of the Paratroopers Brigade. During the war of attrition that followed, he commanded the Jordan Valley Brigade. Yassir Arafat's PLO was building up a capability in the Jordan valley, and Levi oversaw the building of strongholds along the Jordan so that his soldiers could move around and counter PLO achievements.

He then rose rapidly through the ranks, becoming head of staff at Central Command in 1973, head of the General Staff Operations Division in 1974 and commander of an armored corps division in 1976. The next year he was made overall head of the Central Command. In 1981 he became Deputy Chief of Staff and Chief of Operations, posts he held during the 1982 war. When the war finished, he was the obvious candidate for Chief of Staff, and he was appointed by Prime Minister Menachem Begin in 1983.

He took over under the eagle eye of thousands of Israeli parents who were extremely nervous for the safe return of their children from Lebanon. Many of the 76,000 soldiers used to invade were still there, and he was successful in bringing about a smooth withdrawal. However, there was equal pressure to secure Israel's borders, and so Levi and the defense minister Yitzhak Rabin came up with the "security buffer zone" where about 1,000 troops remained in Lebanon and battled with the PLO - much to the disapproval of critics in Israel and abroad in later years.

In addition to these challenges, Levi faced a wave of technological innovations in weaponry, and ensured that his country's arsenal was maintained and extended. He also oversaw the creation of two new brigades and streamlined parts of the army, creating the Ground Forces Command to co-ordinate all ground forces, before retiring in 1987.

Just as Levi broke the mould at the outset of his career, he did so at its end. The standard move for top military brass in Israel is in to politics. "He was offered, and encouraged to take, many positions in politics including Mayor of Jerusalem, His brother, Baruch, claimed. Levi, though, chose instead the traditional Zionist dream of working the land. Overnight, he went from commanding thousands of tanks to taking responsibility for a single tractor, ploughing the wheat fields on his kibbutz.

He then became convinced that the often-poor towns in the north and the south of the country would have greater financial opportunities if they could have faster access to large cities. He also wanted to see city-dwellers getting closer to nature and visiting the countryside.

Accordingly, from 1997 he headed a new committee to build a highway spanning the country from north to south. Highway 6 was to allow people from outlying areas to access big cities without driving through them, and give people from cities fast access to rural areas. Ironically, this project brought him more controversy than his position as Chief of Staff. He faced bitter opposition from green activists and some politicians, who delayed work, and much of the route is still under construction.

Levi undertook much of the work for the highway from a wheelchair, as a stroke in 2002 had left him with limited mobility. He died of a cerebral hemorrhage on January 8, 2008, aged 71. He is survived by his wife and five children.

The Israel Coins and Medals Corp has issued medals honoring this military hero.



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A New Coin Type of Herod Antipas

By David Hendin

Originally published in the January 2007 issue of *The Celator*

I do not really enjoy keeping a secret, especially when it is of great interest. But I have been doing just that, but now that the new volume, *Studies in Memory of Ya'akov Meshorer of the Israel Numismatic Journal* (INJ 15 2003-2006) has been published, I can tell you this story.

I want to focus on a new coin type of Herod Antipas, which I discovered in a group of prutah size coins I purchased around 1999. Indeed, I bought a significant group of pretty common small bronze coins in order to get this single, interesting coin. I reiterate that this is an entirely new coin type, never before even hinted at in either the literature or the marketplace. It came to the author's hands several years ago with a group of Judean prutot that were said to have been found in the Jordan Valley. There was no indication that the group was any kind of a hoard, rather the seller had "organized" the group as a quantity of better quality prutot from the various Herodian Kings and the Prefects and Procurators of Judaea. In this way, the coin must have been mistaken for one of the coins of the Procurators, since it was not singled out or separated.

In the year 2000, I gave an invited lecture at the Israel Museum, Jerusalem. At the end of my lecture I showed a photograph of this coin and commented briefly on it. I was pleased that Prof. Ya'akov Meshorer was present in the audience. He commented that it was the first new Judean coin that he had seen in more than 25 years. We discussed this coin several times, but I am sad to say that he died before I was able to reach my conclusions.

To describe it: AE 14.1 mm, 1.58 grams. Axis 12 o'clock.

Obverse: Grain of barley or wheat surrounded by: TETPA __ HC ?

Reverse: Palm tree with seven branches and club-like trunk; below and to right, reading outwardly, HP W.

Here are my comments on the coin and the circumstance surrounding its manufacture. In one of the later wills of Herod the Great (40-4 B.C.E.), his son Antipas (4 B.C.E.-39 C.E.) was named to inherit his kingdom. However, the terms of this will were disregarded by the Emperor. Augustus, following the directions in a codicil to Herod's will (as well as Augustus's own political/personal agenda, not to mention the status quo), gave Antipas only the minor position of "tetrarch" of Galilee and Peraea. Meanwhile, his brother Archelaus (4 B.C.E.-6 C.E.) was to become "ethnarch" and govern all of Judaea.

Josephus also reports an initial bitter power struggle between these two sons of Herod I. After considerable arguments before Augustus, the emperor named Archelaus entharch of Judaea, Samaria and Idumaea, and Philip (4 B.C.E.-34 C.E.) tetrarch of Batanaea, Trachonitis, Auranitis and some other minor lands. Antipas was named tetrarch of Peraea and Galilee.

One might reasonably suppose that both the ethnarch and the tetrarch would use every possible means to assure his own superiority, even though there was no doubt that Archelaus ended up with the more important title and larger territory than did his brother Antipas.

Archelaus assumed the reigns of his father's government and, the royal mint in Jerusalem was probably part of it. Antipas, on the other hand, inherited a territory without much infrastructure; indeed, his new capital was Sepphoris, probably the only real town in his territories at the time. He rebuilt it "to be the ornament of all Galilee and called it Autocratoris."

Eventually Antipas began to devote his attention to the creation and "founding" of a new city, Tiberias. He moved his capital there, and apparently founded the city between 17/8 and 20/1 C.E. Avi Yonah explains that the actual event most probably took place in the year 18, which was not only the sixtieth birthday of Tiberius, but also the twentieth anniversary of his holding the *Tribunicia Potestas*. The year 18/9 C.E. was also the 22nd year of the reign of Antipas as tetrarch.

Until now, the first coins known to be struck by Antipas were dated "Year 24" (of Antipas' reign) and thought to be struck in 20/21 C.E. Meshorer has attributed the delay in Antipas' first coinage to the reality that he was "forced to establish an original basis for his administration; no previous governing system existed for his tetrarchy." Antipas started with no government, little infrastructure, and, ergo, no mint.

This coin sheds a different light on the situation and seems to prove for the first time that Herod Antipas did not wait for 24 years to issue his first coinage. This unique coin type appears to be dated to the fourth year of Antipas's reign and indicates that Antipas probably struck at least a trial coinage at his first capital of Sepphoris.

The coin itself was produced by the method and style of a typical Jewish or Procuratorial prutah of the period. The weight is consistent with prutot from the period of Herod Archelaus; the edges are beveled and it was clearly struck on a strip of cast planchets, chopped away from coins on either side.

The palm tree motif is not remarkable for Jewish coins. In 6/7 C.E., only six years after its use on the coin under discussion, the palm

tree appears on a coin of Coponius; it appears later on coins of the Jewish War, Bar Kochba War, and in the Judaea Capta series, among others. However, this coin would in fact mark the palm tree's FIRST appearance in the Judaeian series.

The grain of either barley or wheat is also not a surprising design for an ancient Jewish coin, although this coin is unique in its presentation of a single grain. Ears of grain appear on coins of the Hasmonean kings, Herod Philip, Agrippa I, Agrippa II, and the procurators Coponius and M. Ambibulus.

The reverse legend is quite clear and legible. It corresponds with abbreviations of the name Herod used on both coins of Herod I and Herod Archelaus.

The majority of the obverse legend is clear. By inserting two letters where there appear to be spaces, we can reconstruct it as follows:

TETPAPXHC ?

In all of the dated coins of Herod I and also the other known coins of Antipas, the date is preceded by the symbol L, which signifies that the letters following it represent numerals, or a date. No letter "L" can be seen on this coin, nor is there a space for it. This is not an alarming omission, however, since one may note that neither the bronze nor the silver coins of Tyre struck from the first century B.C.E. well into the first century C.E. carry either the letter L or the notation ETOY, which also stands for "year."

This coin is dated to the fourth year of the Tetrarchy of Herod. This corresponds to the year 0, or 1 B.C.E./1 C.E.—the exact year in which we change our reckoning from B.C.E. to C.E.!

Some authors have attempted to argue that the use of the so-called dynastic name "Herod" was not used by Antipas, as the junior ruler, until Archelaus was banished to Gaul in 6 C.E. However, this coin, as well as other information, allows us to firmly refute such assumptions.

With regard to the date on this coin, it is also worth noting that the third brother, the tetrarch Philip, issued his first dated coins only one year later, in 1/2 C.E. at the mint of Caesarea Paneas.

Because Antipas' original capital was known to be Sepphoris, there can be little doubt that the mint of this new coin type was indeed Sepphoris. Until now there were no known Judean prutot or lepton-sized coins with beveled edges known to have been struck at Sepphoris. But there is evidence that such coins were struck there. In a remarkable coincidence, a fragment of a typical Judean chalk planchet mold was found in excavations at Sepphoris in 1985, the very year that I was the numismatist for the excavation.

While Sepphoris was clearly not much of a town before Antipas rebuilt it, there were a number of public structures that had existed there for some time and were probably still in use when Antipas became tetrarch. Eric Meyers has reported a fortified structure in Sepphoris, which "appears to have been in use by ca.100 B.C.E. judging by the coins, pottery, and other late Hellenistic finds. Several mikvaot [ritual baths] also date back to this period and their large size suggests some form of public usage."

I feel obliged to also present here a far less likely scenario for this coin. Upon first discovering this coin, I thought it was a coin of Herod Antipas, based mainly on the "tetrarch" inscription.

However, because of the style of its manufacture, I felt I had to consider other possibilities. None of the coin types of Herod Antipas struck at Tiberias was struck in the style of a Jewish prutah, that is, upon a cast planchet with beveled edges, and chopped from a strip.

On technical grounds, I thus considered the possibility that this was a coin of Herod I, struck in his fourth year as Tetrarch, approximately 37/36 B.C.E.

I re-evaluated this idea after reading Donald Ariel's article regarding the chronology of the coins of Herod I, in which he notes specifically the apparent chronology and form of the letter "omega" in the later coins of Herod I and the earlier coins of Archelaus.

From an historical perspective, it is also not likely that this is a coin of Herod I. Josephus puts Herod's appointment as tetrarch by Antony after the latter's meeting with Cleopatra, i.e. toward the end of 41 B.C.E. Alla Kushnir-Stein points out that the appointment of Herod and his brother Phaisel as tetrarchs "can mean one of two things: they were given the title, but remained subordinate to Hyrcanus II or they were made independent rulers with their own territories over which Hyrcanus II had no jurisdiction. The last possibility seems very remote. Antony had seemingly no reasons to punish Hyrcanus and Josephus does not say anything about Hyrcanus ceasing to be the head of the Jewish state. If neither Herod nor his brother were made genuinely independent rulers, they would not have been in a position to mint their own coins."

Finally, I note that if, as is presumed, the ? on the obverse of this coin refers to the "fourth year" by this time Herod would have already become king, and already had issued royal coinage also dated to his third year as tetrarch.

So...this little secret has been fully exposed. I have described here a new Jewish coin type, which marks the first use of the palm tree on a Jewish coin as well as the unique use of a single grain of barley or wheat.

Furthermore, this coin allows us to re-write the history regarding the coinage of Herod Antipas. It establishes that Herod Antipas did not wait 24 years before striking coins at the new mint of Tiberias; it establishes the earliest coin (by 67 years) that can be said to have been struck in the town of Sepphoris; and, finally, it further rules out the possibility that Antipas deferred use of the dynastic name "Herod" until his brother Archelaus ceased to be ethnarch and was banished to Gaul.

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OPPOSITES ATTRACT.

RABBI JUDAH THE PRINCE AND CARACALLA

By Marvin Tameanko

To even mention the saintly Rabbi Judah the Prince and the vicious Roman emperor Caracalla in the same breath would be an abomination but, apparently, the two men were strongly attracted to each other and became friends. This friendship produced many benefits for the people of Judaea in the 3rd century AD, and these influenced the lives of Jews all over the world, even today.

Caracalla or Caracallus, the nickname for the Roman emperor Marcus Aurelius Antoninus, AD 198-217, had a repulsive reputation. He was an ugly character who hated his own brother and co-emperor, Geta, so much that he had him treacherously murdered in AD 212, reputedly while their mother held Geta in her arms and pleaded for his life. Caracalla then went on to murder all of Geta's associates and supporters, including many royal relatives, and senior politicians. His reign was marked by treachery and extreme cruelty to friends and enemies, in times of peace and in war. Contemporary Roman historians such as Dio Cassius, believed Caracalla was physically ill and mentally deranged, yet he was a shrewd soldier and politician who gained the loyalty of his armies, built many public buildings, such as large baths, for the benefit of his subjects, and granted Roman citizenship to all the free people in the Empire. Jews profited from this generous grant because, when they became full citizens of Rome, they could indulge in the privileges and lifestyle offered by such status. For example, the Roman Jew, Saul of Tarsus, St. Paul to the Christian, became a tax collector or government employee in an earlier era and traveled widely in the preaching the new Christian creed. When imprisoned by the Romans in Asia Minor for proselytizing he could demand that he be given all the privileges of a full-fledged Roman citizen and be sent to Rome for his trial. (The New Testament, Acts 22 to 27)

Rabbi Judah the Prince, Yehuda ha-Nasi in Hebrew, was one of the greatest scholars of his time. He was the son of the illustrious rabbi, Shimon ben Gamliel II, and eventually surpassed his father in honors and fame. Judah was the head of the Palestinian Jewish community, hence his title ha-Nasi, and he feared that the Oral Law supplementing the written laws of the Torah would be forgotten and lost over time. So, in around

AD 200, he and his colleagues collected all the existing oral rulings into a text that would become known as the 'Mishna' (literally repetition, explanation). The Mishna consisted of 63 tractates that codified the law and rulings and these became the basis of the Talmud. Judah and his 'bet din' (court) issued interpretations of the law and these became legendary. The rabbi's fame enhanced the Mishna's reputation as a body of law and it became the core of all studies and legal rulings second only to the Torah.

For some reason, Judah ha-Nasi preferred the Greek language over the Aramaic spoken throughout the East but he also spoke Hebrew to his servants and friends and Latin to officials. His reputation as a judge and his language skills endeared him to the Roman authorities in Judaea and the Talmud (Avodah Zara 10a-b), said that "Judah became a close friend of the emperor Antoninus, who would consult the rabbi on various matters including health and spiritual matters." The ancient history book, *The Historia Augusta* (HA) also called 'The Lives of the Later Caesars', although suspected of being inaccurate, even fictitious, related that as a boy, Caracalla heard that a playmate had been beaten because he was Jewish and the future emperor was so disturbed by this that he would not look at his own father or the Jewish boy's father, blaming them for the beating. (HA, Antoninus Caracallus, 1). If true, this event may mark the origin of Caracalla's empathy for the Jews in his Empire. Caracalla's father, the emperor Septimius Severus, AD 193-211, was born in Leptis Magna in North Africa where a large influential Jewish community had existed for centuries. His wife Julia Domna was a Syrian princess from Emesa and both counted Jews among their supporters so they were not anti-Jewish, as had been their predecessors. However, other historians claim that Caracalla was a superstitious hypochondriac who visited all the temple/hospitals and doctors in the countries he traveled through seeking cures for his real or pretended physical and mental illnesses. Septimius Severus and his whole family visited Palestine in 200 AD and this may be when Caracalla met Judah ha-Nasi, the leader of the Jewish community. The Romans believed that rabbis had superior medical skills, even perhaps magical spells, that could cure sickness, so Caracalla would have wanted to discuss treatments with Judah.

There is well-known bronze sculpture of a large menorah, a gift from Great Britain after Israel was declared a state in 1948, that stands in front of the Knesset building in Jerusalem. It has sculpted figures on its branches depicting characters and scenes from the Jewish heritage. One

of these compositions shows Rabbi Hillel, instructing a Roman or pagan and it represents Hillel's famous injunction to unbelievers about the essence of Judaism - "What is hateful to you, do not do unto your neighbor." However, with just a little imagination, anybody looking at this sculpture could see it as scene of Rabbi Judah ha-Nasi treating Caracalla for his illnesses. The Roman figure clasped and being lectured by the rabbi looks very ill or distressed and his face closely resembles that of the emperor as seen on his coins.



A denarius of Caracalla showing his real life portrait. The *Roman Imperial Coinage* (RIC) Caracalla 197. Photo courtesy of the Classical Numismatic Group (CNG).



The sculptural figures on the menorah in front of the Knesset in, Jerusalem, showing Rabbi Hillel instructing the pagan. A Public Domain photo from Wikimedia Commons.

Judah ha-Nasi's close relationship with Caracalla probably produced many benefits for the Jews in Palestine. Even though the emperor did not lift the hated prohibition preventing Jews from living in Jerusalem, he did eliminate some other restrictions on their lives. Many Jews must have taken advantage of their new status as Roman citizens to travel and enter professions or businesses denied them in the past. Furthermore, in AD 215, Caracalla refurbished the mint in Jerusalem, which had previously struck only bronze coins of low denomination, and ordered that it strike the large silver coins, called tetradrachms, that only a few favored, wealthy cities in the Roman Empire, such as Antioch and Sidon, could issue. These coins, inscribed with Greek legends, replaced the old shekels of Tyre and other foreign tetradrachms that were used to pay the mandatory Temple taxes. Tetradrachms were engraved to a very high artistic standard and even though they depicted pagan themes, they became acceptable to the Jewish public and increased their wealth by making Jerusalem a main player in the economy of the Middle-East. The tetradrachms struck in Jerusalem for Caracalla are marked by symbols of the Dionysian cult that the Romans associated with the city. These items were a pine cone-tipped scepter, called a thyrsos, vine leaves, bunches of grapes, and an amphora or wine jug, usually placed below or between the legs of an imperial Eagle on the reverse of the coin. Dionysus was the Greek/Roman god of agriculture and wine and Judaea was famous in those days for its grapes and fine wine.



A tetradrachm of Caracalla struck in Jerusalem in AD 215-217, showing a wine jar between the legs of the eagle on the reverse. *The Syro-Phoenician Tetradrachms and Their Fractions* by M. and K. Prieur, 1627. Coin photo courtesy of CNG.

It is also noted in Avodah Zarah 10 a-b of the Talmud that Judah ha-Nasi was a very rich man. It is only speculation but Judah may have gained a large part of his wealth through his personal friendship with Caracalla who would have showered money on the rabbi even if he was only partially successful in treating the emperor's illnesses. And perhaps with this great wealth to support him and his colleagues, Judah ha-Nasi compiled the Mishna and create a living legacy for the Jews of the future.

The First Jews in Russia

It was in the reign of Catherine II in 1764 that the first Jewish immigrants arrived in Russia to assume permanent residence. Catherine II, shortly after ascending the throne, decided to open the door to colonists, especially in the southern provinces, and to revive trade, industry and agriculture. For this purpose by the nominal decree dated June 22, 1763, the "Conseliaria Opecunstva Inostrannykh"

(Chancellery, for Guardianship of Foreigners) was created. At the head of this Chancellery the Empress placed the closest man to her, Gregory Orlov.



In defiance of all the existing prejudices, Catherine II decided to include in the number of these "foreigners" the Jews. However, knowing the backward culture that surrounded her, she was too apprehensive to state it openly. Owing to this, she officially permitted the Jews to settle in the newly created province of "Novorossiysk" — New Russia — only on November 1769 in the decree to the Governor General of Kiev, Voyerkov. Until this, the intention of the Empress to let Jews into Russia was expressed by her in a, so to say, conspiracy with persons in her attendance. This "conspiracy" was reflected in the correspondence with the Riga Governor, General Braun. The correspondence in which the whole matter was treated secretly. In the letter, delivered to Braun by the Major Rtishchev, it was noted: "When some foreign merchants of Novorossiysk province will be recommended by the Chancellory of Guardianship, permission shall be granted for them to live in Riga for the execution of trade, as is allowed by the law of Riga to merchants of other Russian provinces. If, furthermore, these merchants would their salesmen, representatives, and workers to settle in New Russia, proper passports must be issued to them, irrespective of their religion and escorts provided for their safe conduct. If, lastly, there come from Mitava three or four men, who might wish to go to Petersburg with their requirements to the treasury, passports must be issued to them without indication of their nationality and without inquiries about their religion.. Only their names must be stated in their passports."

In such a mysterious way the settlement of Jews in Russia was initiated. The autocracy of Catherine II did not free her from the necessity to respect the opinions and tastes of persons surrounding her, as well as the great masses of Russian people for whom all "Jews" were "enemies of Christianity". This is why in this letter the word "Jew" is carefully avoided. However Braun, obviously, understood Catherine's wish, or perhaps Rtishchev explained it to him verbally. The latter was at once sent to Mitava to the Russian envoy at the Duke's court in Smolin with a secret message, and on the seventh of May 1764, came back from Smolin with seven Jews.

The Jews, who settled in New Russia, were merchants from Mitava. The names of these merchants were David Levy, Moses Aron, Israel Lazar and the worker Jacob Marcus. The thoughtful Catherine did not fail to include also a rabbi, Israel Haym and his assistant Natan Abram from Birzen, and even a "moel" Lazar Israel, obviously with the intention of establishing the religious requirements of a future Jewish community.

On the ninth of May these Jews in company with Rtishchev were sent to Petersburg. The Governor-General had entrusted Rtishchev with the covering report, in which he stated that he "does not guarantee that in this matter it would be possible to keep this secret, because the Jews arrived in Riga openly and their departure, as much as he knows this nation, also could hardly be kept secret".

At that time, and still much later, up to Forties of the Nineteenth Century, the German burghers of Riga, who were of European appearance, led a fight against the admission of Jewish settlers into Riga, and even against the permission for a Jewish temporary stay at the only inn, the Moscow Forshtat. Thus it is possible to appreciate how far Catherine II had outstripped her time in breadth of views and humanism.

The Jews of that time understood and appreciated this. In the year 1780, when Catherine visited Shclov, they welcomed her with a specially inscribed ode in the Jewish language with attached translations in Russian and German. The concluding verse of this ode says: "You permitted us to live in your country in peace and safety, under the canopy of your goodwill, and under the protection of your scepter, in agreement with native people. Like them, we admire your grandeur, and like them, we are happy that we are your subjects". With the same ode, Catherine was welcomed also by the Jews of Mogilev and Polotsk. Later, in her honor, they organized a magnificent manifestation.

In the decree in the year 1791, Catherine II, equalized the Jews in rights with merchants, artisans, and the lower middle class Russians of those towns and settlements in which they lived.

PROFILE OF AN OPHTHALMOLOGIST

Jay M. Galst, a native of Milwaukee, Wisconsin, received his B.S. from the University of Wisconsin in 1972. He moved to New York City where he earned his M.D. from Columbia University's College of Physicians and Surgeons in 1976. Jay married Joann Paley in 1972, and together they have one son, David, born in 1983, and who earned his B.S. in Engineering at Duke University in 2005. It was in 1980 that Jay went into private ophthalmologic



practice in Manhattan and is working there still. Joann, who is a clinical psychologist, is also in private practice. Jay is an Associate Clinical Professor at New York Medical College and a Senior Attending Surgeon at the New York Eye and Ear Infirmary. Jay also has the distinction of being an Honorary Surgeon of the New York Police Department (N.Y.P.D.) and an Officer in the Order of St. John.

Jay became interested in numismatics because of his father. He was around the age of six when he began collecting coins, usually U.S. coins being placed in Whitman coin folders. Being that his family owned a retail food supermarket, Jay was able to go through many rolls of U.S. coins clear through his early teens. Jay was thrilled to be able to complete his Lincoln cent collection when he received a 1909-S VDB cent as a Bar Mitzvah gift. It was around 1965 when Jay began collecting modern Israel. He became an IGCMC subscriber during this time and was able to pick and choose from a wide variety of numismatic items for his fast-growing collection of coins from Israel. In 1969, while attending the University of Wisconsin, Jay wrote a paper on the Jewish First Revolt against Rome for his class on ancient history. It was in 1977, when acquiring one of his first ancient Jewish coins, that Jay added to his collection, a Year Three First Revolt Shekel.

It was while attending medical school in NYC, that Jay learned of the American Numismatic Society (ANS) and its Library and that the Library could become very useful with his studies. Having been a life-long numismatist, Jay began collecting ancient coins of Israel and the Jewish people, specializing in a variety of items relating to ophthalmology, the eye and spectacles. Jay has been and still is, an author, lecturer and exhibitor on topics in relation to ophthalmology and ancient coins from the Middle East.

Because of Jay's intense interest in the history of ophthalmology, he is a member of or has served as a Board member of many organizations, the Museum of Vision, the Cogan Ophthalmic History Society and the Ocular Heritage Society, to name a few. Jay has also maintained an equally intense interest in numismatics and belongs to many groups: a Life Fellow of the ANS; Life Member of the ANA; Fellow of the Royal Numismatic Society (England); member of AINA since the early 1970's, member of the Israel Numismatic Society of New York, where he hosted club meetings at his office for over a decade; past president of both the New York Numismatic Club and the Bronx Coin Club, in addition to being a member of the Israel Numismatic Society, which is based in Jerusalem. Jay has received numerous honors and awards through the years: to name a few, a New York Numismatic Club presidential portrait medal in 1989; and in 2005, a caricature likeness (as on a Roman coin) in the Palm I Steakhouse in New York City.

Written by Donna J. Sims, NLG



ITALIAN JEWISH HISTORY

Judaism has a long history in Italy, a history which predates Christianity. Italy was the first European country where Jews appeared, more than 20 years before the birth of Christ. Jews were first noted in Italy in the times of the Roman Republic. Judah Maccabeus negotiated an alliance with the Roman Republic (2nd century BC). About 200 years before the birth of Christ some Jews went to Rome as both ambassadors and merchants. More Jews appeared in other areas controlled by the Republic and subsequently the Roman Empire.

The Jewish revolt resulted in Roman invasion and wide spread actions against the Jews. The Romans destroyed the second temple in Jerusalem (70 AD). Not only did the Romans kill large numbers of Jews, but many others were enslaved. Many Jews were driven from Palestine. This action by the Romans is known as the Diaspora. Jews were driven from Palestine and were spread throughout the Roman Empire.

A contingent of about 10,000 Jewish prisoners were brought to Rome and the Emperor Titus set them to work on the Coliseum. The Roman victory was memorialized in the Arch of Titus. Despite the Roman suppression of the Jews in Palestine, and the enslavement of many Jews, substantial Jewish communities developed in Rome and many other cities of the Empire. Little is known about these communities, except for the Jewish community in Rome itself.

Archeologists have found 13 synagogues and a number of cemeteries. In Italy there were Jewish communities in southern Italy in addition to a few in the north (Taranto, Ferrari, and Milan). Jews were barred from belonging to the guilds and thus engaging in the crafts. Through much of Europe Jews were restricted to money lending and trading in used clothing. The reason that they were allowed to lend money for interest was that the Church prohibited Christians to lend money for interest, calling it usury. It was a mortal sin. This Church prohibition was not repealed until the 15th century and the Monte Di Pieta. Feudal lords in many cases protected the Jews because they needed moneylenders. The other development was that by the second Millennium the Church and the Papacy was all powerful and increasingly less willing to tolerate any form of toleration.

The crusades brought a horrendous outburst of violence against the Jews throughout Europe (11th century). The Church at the Fourth Lateran Council decided that Jews would be required to live in separate quarters.

The Papacy reeling under the rising force of the Protestant Reformation was increasingly less willing to accept any form of toleration. Pope Paul IV issued a Papal Bull requiring that Jews in the Papal States (Rome and central Italy) be confined to ghettos (1555). The Roman ghetto was an unhealthy, sappy area by the Tiber. Each Jewish community was limited to only a single synagogue. Jews were stripped of all commercial and civil rights. They were limited to money lending and the clothing trades. Jews had to wear a *contras Segno* (identification). Jewish women had to wear a yellow veil over their hats. These rules were not enforced for an extended period, but they set a precedent.

Jews were blamed for the Plague and many Jewish communities were attacked (14th century). The popes severely suppressed Jewish communities in Rome and the Papal States. Jews were compelled to attend Catholic services. Some put wax in their ears to protest. These requirements had been adopted earlier, but this time they were much more rigorously enforced. Roman Jews leaving the ghetto to work during the day had to wear yellow caps and shawls and be back in the ghetto at night. Many Jews fled to the northern Italian states. These regulations were not immediately adopted in northern Italy, but gradually spread there also. Venice established a ghetto (1516). Rome established its ghetto (1555). Many other Italian cities established their own ghettos.

The Church expelled Jews from the Papal State, except Rome and Ancon (1569). Other Italian suits followed the Papacy's lead, except Livorno. The Ghettos were badly crowded places and as a result often dirty. The creation of the Ghettos by concentrating Jews in one place and in effect closing them off from the outside world had the affect of creating hot beds for the study of Torah and Talmud. The result was a flowering of Jewish culture.

The situation for the Jews varied substantially in Italy depending on the location. Southern Italy was dominated by the Kingdom of the Two Sicilians. The central area was dominated by the Papal States and here the Jews were eventually expelled. The north came to be dominated by Austria. The situation was further complicated by the independence of city states like Venice and Genoa, Venice was a major power in Medieval Italy. Eventually the Kingdom of Savoy in the north emerged as an important Italian state.

One of the heroes of the Jewish struggle for equality in Italy was Giuseppi Garibaldi. He was literally a soldier of fortune and fought for just causes both in Italy and in South America. Garibaldi and the House of Savoy began the unification of Italy (1848). Under the new Italian

Kingdom, he granted full commercial and civil rights to the Jews. Unification was completed (1861) and Italy was ruled by a constitutional democracy with parliamentary system. It was no longer necessary for Jews to disguise their religion. Freed from the ghetto, unification began a process of assimilation. Roman Jews, freed of papal restrictions, built the Great synagogue overlooking the Tiber (1904).

Mussolini and the Fascists seized power in Italy. The Fascists were not initially ravidly anti-Semitic. Mussolini in fact had Jewish supporters. This Gradually changed. The Fascists enacted the Falco Laws which abrogated article 8 of the Italian constitution guaranteeing religious freedom. Mussolini coming under increasing Nazi influence issued the Manifesto of Italian Racism and declared the Italians to be part of a "pure race" (1938). The Jews were excluded from the pure Italian race. The Fascists proceeded to expel Jews from all public services, including government posts, the army and public schools. Italian Jews began leaving Italy, but as with Jews fleeing the Nazis, it was hard to find countries to accept them.

Mussolini was not strongly committed to anti-Semitism. He only imposed the first anti-Jewish regulations in 1938, after prompting from Hitler. Italy had a relatively small Jewish population of only about 45,000 people. The Italian people and Catholic clergy, however, managed to hide most of their Jews from the Nazis and Fascists. Italian Jews were thus spared the full force of the Holocaust and many managed to survive.

The worst time came after Mussolini was deposed and Italy surrendered to the Allies. The Germans quickly disarmed the Italian Army and occupied the country. They used the opportunity to begin rounding up and transporting Jews to the death camps. The Germans only managed to deport and kill about 15 percent of Italy's Jews, the lowest ratio in among occupied countries. This is especially surprising given the fact that Italy was an Axis partner.

The lack of commitment on the part of Mussolini to genocide and the relatively short period of German occupation are factors in the survival of Italian Jews. Considerable controversy surrounds the role of Pope Pious XII. Despite considerable anti-Semitism among Catholic clerics, the clergy played a major role in saving Italian Jews. Italian priests, nuns, and monks hid Jews in monasteries, convents, schools, and churches. Jewish families were sheltered and fed at great risk to the individuals involved. One historian describes "massive support" on the part of the clergy often without orders from their superiors for the rescue effort.

Unlike many European countries, most Italian Jews survived the War. They were hidden by neighbors, friends, strangers, and the Church. Few of those deported by the Nazis survived to return. Jews in Italy with the defeat of the Fascists were restored as full citizens. Many Italian Jews immigrated to Israel after it was founded (1949). Other Jews remained in Italy to attempt to reconstruct their lives. Here it was easier than in many other countries as most Jews had surviving family members and neighbors. The Catholic Church's attitude toward Jews began to change with Pope John XXIII and Vatican II. The Church absolved Jews of any responsibility for the death of Jesus and renounced the centuries old claim that Jews had been rejected by God.

The two largest Jewish community in Italy are today located in Rome and Milan. Few Jews live in the old Rome ghetto. It's narrow streets and cobblestone streets have become a tourist attraction. Rome's 16,000 Jews today mostly live outside the ghetto. Sadly anti-Semitism has not disappeared from Italy. It is no longer fomented by the Church and Papacy. Pope John Paul II became the first pope to visit a synagogue when he visited the Great Synagogue in Rome. He also recognized Israel and traveled to the Holy Land where he expressed contrition for Christian persecution of the Jews (2000). Anti-Semitism today as in other European countries comes from the expanding Islamic population. Palestinian terrorists killed a 2-year old girl and wounded 34 worshipers inside the Great Synagogue (1982). Roman authorities today maintain a 24-hour police presence outside the synagogue.



The illustrations are of a rare medal of Giuseppe Garibaldi made in Argentina. The partisan banknote of the Italian Brigata Garibaldi 100 Lira 1944 is thought to be the guerilla band that captured Mussolini after he escaped from the Allies and executed him. His body was then taken to Milan where it was hung upside down at a petrol station for public viewing and to provide confirmation of his demise.

THE NEW TWO SHNEKEL COIN

The NIS 2 coin, the infant of Israel's legal tender, is celebrating its sixth month of life in July. The coin burst onto the scene in December 2007 to great fanfare. The coin was even designed with special notches around its edges to be easily recognized by the blind.

The Israeli New Shekel is worth about 27 cents in US money, so the 2-shekel (NIS 2) will be roughly equivalent to our half-dollar. Israelis and tourists alike found themselves requesting change in two-shekel increments and reluctantly spending the NIS 2 piece whenever they were just two shekels short. Israelis are calling the new coin "shnekel" a snappy combination of the words *shnayim* (two) and shekel.

The coin has an interesting historical association on the reverse side. It is a design of a cornucopia, a horn of plenty, and a pomegranate. The pomegranate "is a beautiful, symmetrical fruit, scarlet in color. Filled with small seeds surrounded by juicy pulp, the fruit became an obvious symbol of fertility" (King and Stager, *Life in Biblical Israel*, 104).

Another source says, "The pulp is divided into 9 or 10 partitions which hold the numerous seeds. The pulp is delicious and very refreshing to eat because of its copious juice. the seeds yield a syrup called grenadine. The flowers are used in the treatment of dysentery" (Fauna and Flora of the Bible, 169).

This design is from an historical coin minted in the days of John Hyrcanus.



How Victor Ries shaped the future of the Jewish-American Hall of Fame medals project

By Mel Wacks



Victor Ries continues to create works of art into his 101st year.

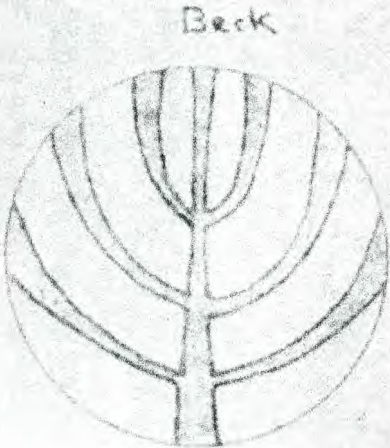
When plans were made to launch the Jewish-American Hall of Fame medal project in 1968, Victor Ries, who was artist-in-residence at the Magnes Museum in Berkeley, California, was asked to submit design ideas. The first honoree was, appropriately, Rabbi Judah L. Magnes, who was born and raised in the San Francisco Bay area, and who capped a distinguished career in Jewish communal life by serving as the first President of the Hebrew University in Jerusalem.

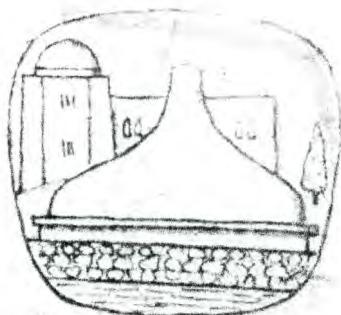
Victor Ries was born in Germany on October 26, 1907. He learned silver smithing, but left in 1933, when Hitler came to power. Victor went to Palestine, where his first job was at Friedlander, the only metal factory in Tel Aviv. In 1935, the Bezalel School of Design opened, and he was hired to teach jewelry and metal smithing. In addition, Victor had his own workshop and executed many orders for large decorative work in Haifa and Jerusalem, in association with famed architect Erich Mendelsohn. After immigrating to the United States, Victor again did some work together with Mendelsohn, and later did many designs for churches and synagogues in the San Francisco Bay area.

Victor Ries surprised Mel Wacks, founder of the Jewish-American Hall of Fame, when he submitted proposed designs for the Judah L. Magnes medal that were not round! Victor had used similar shapes before – for Gleeson Library Associates, University of San Francisco. The design of the Library of the Hebrew University and the Shrine of the Book (containing the Dead Sea Scrolls), complemented by the trapezoidal shape was approved, and this unique shape was adopted for future medals in the



1968 plaques for Gleeson Library Associates, University of San Francisco





Preliminary sketches for round and trapezoidal shapes for Judah L. Magnes medal.

Victor Ries used an unusual technique to create the original large models for the Judah L. Magnes medal. Whereas most medalists prepare their models from clay, which is cast in plaster-of-paris, Victor prepared the models in a similar manner as his large architectural sculptures – by cutting and assembling pieces of metal and other materials. You can see how he hammered the wall surrounding the Shrine of the Book, to give it texture.



The Judah L. Magnes medal by Victor Ries

The total mintages for Ries' Judah L. Magnes medal are: 585 bronze and 265 pure silver. In 1985, Mel Wacks presented a medal to the Hebrew University for display in Judah L. Magnes' old office at the top of the library building that is pictured on the medal. Jewish-American Hall of Fame medals have been issued every year since 1969 – with all but three produced in the trapezoidal shape innovated by Victor Ries. Much of the credit for the success of the Jewish-American Hall of Fame medals (it is now the longest continuing series of art medals being issued in the United States!) should be given to the unique shape created by Victor Ries. Further information about the Jewish-American Hall of Fame medals can be obtained by writing JAHF, 5189 Jeffdale Ave., Woodland Hills, CA 91364 or by visiting www.amuseum.org/jahf

Jacobus Henricus Kann Pioneer Zionist Banker

The illustrated bronze plaque that commemorates the hundred year anniversary of the banking firm of Lissa and Kann was struck in 1906. In 1800, Moses Lissa, Herschel Kann and Diffe Cohen, three Dutch Sephardic Jews, joined together to organize a banking establishment at the Hague in Holland.



In 1805, the partners moved to larger quarters and the name Lissa and Kann was adopted. Ever since then, for more than 135 years, the firm has remained a family business. In 1891, Jacobus Henricus Kann grandson of Herschel Kann became the owner and manager of his family's bank. Lissa & Kann, then was one of the largest banks in Holland. During the next three generations, the bank served as the official bank for the Royal Family.

Theodor Herzl's "Der Judenstaat" made a great impression on Kann, who previously was not at all involved in Jewish public life. He participated as an observer in the First Zionist Congress (1897) and later became Herzl's aide, especially in matters of banking. He and David Wolffsohn were among the founders of the Jewish Colonial Trust, despite his earlier hesitation about the financial effectiveness of the bank.

Kann established the Zionist Organization in Holland, becoming its leader and representative at the Zionist General Council, then called the Greater Actions Committee. At the Seventh Zionist Congress (1905) he was elected to the Zionist Executive or the "Smaller Actions Committee",

which was reduced to three members, Kann, Wolffsohn and Otto Warburg, at the Eighth Zionist Congress in 1907.

Throughout the ensuing years, he was an enthusiastic fighter for Herzl's political Zionism as opposed to "practical" Zionism, which the Zionist organization introduced during his term of office in the executive. In 1911, at the Tenth Congress, when the opposition to Wolffsohn was victorious, Kann resigned from the committee. However, he was persuaded to continue to advise both financial institutions, the Jewish Colonial Trust and the Anglo-Palestine Bank.

The plot of land of the "Ahuzzat Bayit" suburb near Jaffa, from which the all Jewish city of Tel-Aviv developed, was purchased by an association of settlers in Erez Israel and was registered under Kann's name. Impressions of his visit to Erez Israel in 1907 were published in his "Erez Israel" in Dutch, 1908, German, 1909 and French, 1910.

In his book, he included a demand for Jewish autonomous home rule in Erez Israel which was then under Ottoman rule. This demand aroused sharp criticism from Vladimir Jabotinsky, then head of the Zionist press in Constantinople, who claimed that Kann's statement was causing political harm to Zionism in the Ottoman capital where Jabotinsky was pressing for a separate state. When Wolffsohn rejected this argument and sided with Kann, Jabotinsky resigned and left Constantinople.

From 1911 onwards, Kann remained in the Zionist opposition. He did not participate in any Zionist Congresses after World War I. Nevertheless, he moved to Palestine in 1923 having been appointed to the position as consul-general of Holland, which he remained until 1927. He returned to Holland in 1931, working on behalf of different projects in Palestine, among them the establishment of the Jewish National Library on Mt. Scopus" using mostly the resources of the Wolffsohn Fund.

After the 1929 riots in Palestine, Kann published a pamphlet in English (1930) in which he was critical of the actions of the Zionist Executive in economic matters and in Arab-Jewish relations.

When Holland was occupied by the Germans in World War II, he was dismissed from the bank which was taken over by the Nazis and eventually deported to Theresienstadt. He was killed shortly before the liberation of Holland.

AINA TOUR RETURNS TO ISRAEL

AINA's 2008 two-week tour to Israel left October 23 and returned November 7. This tour began a little different from prior ones. Several mishaps were happening prior to departure: one member lost his passport at the airport and had to return home; another had to cancel because of personal reasons; two members barely made it on the plane due to their late flight arrival at JFK, and then their luggage did not arrive in Tel Aviv with our flight but did arrive the next day at the hotel. Tour members were from Florida, New York, Maryland, California, Virginia and Arizona. Upon arriving in Tel Aviv, we met up with our guide from Da'at Travel Agency, Moran Shlomy. Our bus driver, Shlomo (who did not speak any English), was waiting for us outside and one of the first things we noticed on the bus was the AINA logo and sign positioned in the front window. The tour had officially begun.

We left Ben Gurion Airport and headed for our first stop, the arts and crafts fair in Jaffa. We were entertained by a woman mime who was painted all in gold and a man who was covered in feathers doing a very strange form of modern dance. It was here that I was able to find my first Falafel (by the time I left Israel, I managed to have seven). We then drove to the Grand Beach Hotel in Tel Aviv, our home for the next three nights. Following Shabbat services and lunch the next day, most of us walked together along the boardwalk heading for Old Jaffa, where we were entertained along the way with music, artwork, and a variety of different groups of people. We learned of many historical things about the area, including looking at the remains of a teen nightclub that had been blown up a few years earlier by an Arab teen suicide-bomber and heard about Abie Nathan, whose radio messages of peace broadcast from aboard his ship, named "*Voice of Peace*", were heard for twenty years, from 1973-1993.

The next morning we were greeted by noted artist and sculptor, Dana Krinsky, at her studio (she was the designer of the 350th Anniversary of Jews in America medal). Dana and her husband delighted us with an extensive tour of the studio, showing us many different types and forms of medals she had designed. Following refreshments, we took some group photos (see picture-Dana is in the center, back row). In the afternoon, we toured the Eretz Israel Museum where the Kadman Numismatic Pavilion is located. Cecilia Meir, director of the Kadman, gave us an extensive verbal and visual tour of the Museum (see picture). That evening we met with members of the Israel Numismatic Collectors Association (INCA). We were treated royally with a great welcome by AINA member Pinchas Bar-Zeev, viewed an excellent slide program by AINA member Nir Elzner, given great refreshments and a numismatic souvenir. It was exciting and my please to meet personally several other AINA members (see picture), and we even gained a new AINA member.

On day Five, we headed north, driving to Caesarea, one of the most important cities in Israel during the Roman Period, where we actually were able to walk among many ruins. We then traveled to Nesher to visit the new Gras Headquarters (Gras is the new owner of the Israel Coins and Medals Corporation). We were personally greeted at the bus by Jossef Attali and Raphael Yehudai of the ICMC (see picture). Once inside, we were given a tour of the showrooms and then were treated to the most fantastic buffet lunch that had been prepared by Tovi, wife of Arthur Boxer of Gras. Ruth Dayan, wife of the late General Moshe Dayan, was the honored guest speaker. As we were leaving, each tour member was given a bag full of goodies. We next arrived at Nazareth, where we visited several churches and synagogues and walked through the marketplace. Back on the bus, we drove to Kibbutz Kfar Giladi, which is located in the Upper Galilee, where we would spend the next two nights.

The next morning we headed northward to do a nature walk through the Tel Dan Nature Reserve (where Esther fell). The Hula Reserve is located on the largest tributary of the Jordan River. Next, we boarded two "mountain-climbing" jeeps to ascend the Golan Heights. Now that was one bumpy experience, but breathtaking nevertheless. From up on top, we could see Lebanon, Syria and Jordan. The next morning, we had a tour of the Kibbutz, then headed for Safed, where we toured Synagogues and Art Galleries. Heading south, we stopped to visit the Kinneret Cemetery, where we were told stories about the dreams of the earliest Zionist pioneers. Continuing heading south, we arrived at Mt. Scopus where we stopped to say the traditional blessing that is recited upon entering Jerusalem. The Prima Kings Hotel would be our home for the next five nights.

The next morning we began our "walking tour" of the Old City, starting with the Jewish Quarter, the Cardo, Hurva Square, the Kotel (Western Wall), the Church of the Holy Sepulcher and the Via Dolorosa. We head to Yah Vashem on Day Nine, visiting the new Historical Museum, the Children's Memorial and the Valley of the Communities. It is while resting after an emotional visit that three of us noticed a quote flashing up on a screen and we all agreed that this sentence was most important (and would be great on the obverse of a medal) – *"My desire is to be with God against Man, rather than be with man against God."* - Aristedes de Sousa Mendes. On Saturday afternoon, we visit the miniature *City of Jerusalem* exhibit and the Israel Museum. That evening, Mel Esther and I were treated to a special evening at the home of the Attali's in the Old City (this was my first time inside a home within the walls of the Old City).

Early Sunday morning we head for the Temple Mount, waiting only a short time to get through Security. The Dome of the Rock and Al-Aqsa Mosque are for outside viewing only. We exit through the Arab marketplace and headed towards the Jewish Quarter where we entered and walked through the Western Wall tunnels. We next drove to the Hadassah Hospital to see the Chagall

Windows. That evening we were treated to a lavish banquet dinner at the Darna Moroccan Restaurant, hosted by Gras and the ICMC. Several Gras and ICMC dignitaries were there: Sammy Grass, Herzel Biryoti, Arthur Boxer, and Gili Raanan of Gras; and Rivka Toledano, Jossef Attali and Raphael Yehudai of the ICMC. Each tour member was given a Ben Gurion medal with a special-made commemorative stand in a red holder, with an engraved nameplate.

We head for Eilat on Day 12, stopping at Ein Gedi Nature Reserve where we saw many Ibex and then hiked back to some waterfalls. Next stop was Masada where we ascended to the top by cable car (new cable cars and a whole new museum area at the top since my last visit in '94). The Crowne Plaza at the Dead Sea was our next stop where we dined and swam. Continuing our drive to Eilat, we stop at Yotvata Kibbutz for a break and something to eat. There are plastic cow statues all around the outside and one live camel. On the outskirts of Eilat, we stop at the Eilat Stone factory where we are shown how they cut and polish stones. After a very long day, we finally arrive at the Dan Panorama.

An early departure the next morning found all tour members heading for Petra, Jordan. We crossed into Jordan at the Arava Crossing Point, boarding a bus with our new guide, heading for the ruins of the Ancient City of Petra. As we were walking towards the ruins, we were treated to some Jordanian line dancers who were really moving their feet in the dirt and sand. When we finally arrived at the ruins, the view was absolutely breathtaking (see picture on front cover). There was a full-sized amphitheater off to the side and many other smaller ruins. Petra is considered one of the seven wonders of the Ancient World (in my opinion, this day's event was the highlight of the entire trip). Petra was carved out of a red-stone mountain by the Nabateans more than 2000 years ago.

As we pack our bags for the last time and leave Eilat to head north, we drive through the port area and then to Taba, one of Israel's borders with Egypt, where we stop to take some photos. Next stop is the Hai-Bar Nature Reserve. We walk through a small zoo-like area, and then drive through the preserve where we observe several kinds of "Biblical" animals. We then head for the Ramon Crater, where we walked around up on top and it almost made you dizzy while looking over the edges because we were so high up. After a couple more hours on the bus, we arrive in Tel Aviv for our farewell banquet, sponsored by Da'at, held at the Maganda Restaurant in the Yemenite Quarter. Following the banquet we head for the Airport and say our farewells to Moron, our excellent tour guide, and Shlomo, our excellent bus driver, and begin standing in numerous lines. Our flight is late and we finally get airborne around 2:00 a.m. Israel time. We arrive in New York around 6:00 a.m. EST, and begin again standing in numerous lines to head home. All in all, the tour was fantastic, absolutely, no complaints. We certainly can hope that there will be another tour in the future.



Tour group outside the home/studio of Tel Aviv artist/sculptor Dana Krinsky

AINA contributor Smuel Aviever and Donna





Mel and Donna with Director Cecilia Meir at the Kadman Numismatic Museum

**Mel and Donna with ICMC dignitaries: Deputy Managing Director Josef Attali
Rivka Toledano and General Manager Rafael Yehudi (on the right)**



China and the Jews

From time immemorial, and in many parts of the world to this day, the Jews have suffered from anti-Semitism and discrimination. In China, there are also prejudices against the Jews and Israel, but surprisingly enough, most of them are positive. Although the large majority of the Chinese have never met a Jew, the prevailing opinion in China praises and glorifies the Jews and the State of Israel. Other pearls of wisdom by the Chinese include: "Israel is small and surrounded by enemies, but manages to survive and succeed," and "China and Judaism are the only things that have maintained their character throughout history."

Israel and China are close friends, the Chinese like to boast, showing impressive proficiency in the history of China's Jews. And indeed, the Jews owe a lot to China, which served as a haven of rest for Diaspora Jews throughout the previous century.

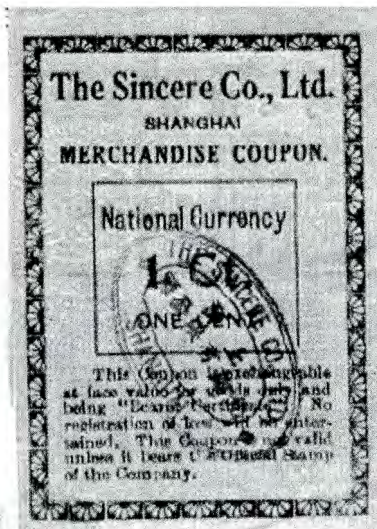
Historic documentations estimate that the first Jews arrived in China in the eighth century from Persia, through the Silk Road. The first Jewish community in China was founded in the year 1163 in the city of Kai-Fang in the Nan district, where the first Chinese synagogue was built. In the end of the 19th century, Russian Jews settled in the cities of Tianjin and Dalian in northern China. But the largest community at the time, which was comprised of some 25,000 Jews at its peak, was established in the city of Harbin, where Jews arrived following the extension of the Trans-Siberian Railroad.

Teddy Kaufman, chairman of the Israel-China Society, was born in Harbin in 1924 and immigrated to Israel in 1950. His childhood in the city was quiet and normative. He had several Chinese friends who studied with him at school, and he took part in the active and routine community life. "We knew nothing of what was taking place in Europe. We were completely disconnected from the Jewish world." When asked if he had ever encountered acts of anti-Semitism, he said, "Of course, on the part of the Russians in the city." And on the part of the Chinese? "Never." When I asked if he was grateful to the Chinese for their fair treatment of the Jews, he answered immediately, "Without a doubt."

In 1931, and following the Japanese takeover of the Manchuria district in northern China, the Jews' situation worsened. They were forced to live under supervision and restrictions on their businesses and comply with Japanese laws. In the coming years, some 4,500 Jews emigrated from northern China to Shanghai, before the Japanese took control of the city.

"The world seems to be divided into two: Places where Jews can't live, and places which Jews can't enter," Chaim Weizmann wrote in 1936, after the Nazis rose to power in Europe and other countries banned Jews from entering them. An exception was the city of Shanghai, which in the 1930s was the only place in the world which did not require an entry visa. In the 1930s and during World War II, some 18,000 Jews who fled Nazi Europe found refuge in the city. They joined two waves of Jewish immigration which had already reached Shanghai. The first in 1848 of wealthy Jews from Baghdad, who had accumulated a lot of power and property in the city, and the second of Russian Jews in the 1930s.

Most of the Jewish immigrants arrived with no assets whatsoever, and were financially supported by the rich Baghdad Jews and donations raised by the Joint organization in the United States. The Jewish community developed an independent life in Shanghai, which included schools, hospitals, cemeteries, theatres and even sports teams. A system of tokens or chits was in effect to obtain necessary items and also for recreational needs as theatres, ballrooms etc. Several of these chits are illustrated below.



In 1937, Shanghai was occupied by the Japanese, and in 1942, following Nazi Germany's pressure on the Japanese authorities, the Japanese instructed all "the residents of Shanghai without a citizenship" (a political wording directed at the Jews) to move to a crowded area of more than 1 square-kilometer, in the poor quarter of Hongkou.

The quarter, which was known as "the Shanghai ghetto" was the land of the city's poor, and the Jews lived there together with the Chinese. The living conditions in the Ghetto was extremely difficult: there was a great food shortage, and outbreaks of diseases due to the harsh sanitation conditions. In Shanghai, however, as opposed to the rest of the world, nearly all the Jews survived the war. The Chinese were also persecuted and massacred by the Japanese at the time. "The Chinese and Jews had a special brotherhood, a brotherhood of persecuted people, Today too, the Jews are thankful to the Chinese for treating them as equals, as human beings.

Upon the State of Israel's foundation, and following the rise of Communism in China, which did not benefit minorities and different religions, almost all Jews left the city. Most of them immigrated to Israel, the rest moved to other countries. The Jewish community in Shanghai is comprised of some 2,000 Jews today, all newcomers.

A common basic assumption in China and the world is that Jews have money and power. The difference is in the approach towards this assumption. While in many parts of the world the Jews' businesses and dominance are viewed with a feeling of disgust, the Chinese have developed great admiration, even idolization, for the Jewish mind. The main reason for this is China doesn't feel, and never felt, threatened by the Jews. On the contrary, China views Judaism as an ancient and wise culture like its own, and respects the high moral and family values emphasized in the Bible.

BEZALEL JAFFE

Bezalel Jaffe, Zionist leader in both Erez-Israel and Russia was born in 1868 in the town of Grodno, a city in Belarus, formerly Poland-Lithuania, one of the oldest Jewish communities in the former Grand Dutchy of Lithuania. He was a member of Benei Moshe, ("Sons of Moses"), secret order of Hovevei Zion founded in Russia in 1889 to ensure personal dedication to the spiritual renaissance of the Jewish people and the return to Erez Israel.

Benei Moshe was founded on the seventh of Adar, the traditional birth date of Moses and was active in Russia and Erez Israel until 1897. Its originator was Yehoshua Barzillai (Eisenstadt), who returned from Erez Israel dissatisfied with the situation of Jewish agricultural settlement and the general state of depression in the small new yishuv. Barzillai's views conformed to those of Ahad Ha-Am, as expressed in his historic article "Lo Zeh ha-Derekh" ("The Wrong Way"), then still in manuscript but known to a limited circle. Barzillai and Avraham Lubarsky persuaded Ahad Ha-Am to accept leadership of the order. In his article *Derekh ha-Hayyim* ("Way of Life," 1889) and its supplements, Ahad Ha-Am outlined the aim of the association: the return of the Jews to their historic homeland, but with prior spiritual preparation. The name Moshe (Moses) was to serve "as a sign to all members ever to keep in mind this chosen son of our people," a symbol of humility and morality. In this spirit, the order attempted "to broaden the scope of nationalism, elevating it to an ethical ideal based on the love of Israel, and embracing moral values." Benei Moshe chapters consisted of at least five members, headed by leaders and advisers. A member was initiated in a ceremony in which he vowed to adhere faithfully to the statutes. The language used was Hebrew, and knowledge of Hebrew was a prerequisite for membership eligibility.

Bezalel Jaffe established a modernized *heder* in his home town, and was one of the organizers of the "Grodno Courses" for the training of Hebrew teachers (1907). He took part in the first Zionist Congresses, was active in the organization of the Zionist movement in Lithuania, and in the publication of Zionist literature in Hebrew, Yiddish, and Russian. In 1909 he went to Erez Israel and, upon the resignation of Meir Dizengoff, was appointed director of the Geulah company for land purchase. Under his directorship (1910-25), this company was instrumental in extending the area of Tel Aviv and turning it into a city. He was one of the founders of Tel Aviv and a member of the town's first governing committee. In 1912

Jaffe introduced the first modern irrigation into Petah Tikvah, utilizing the waters of the Yarkon river. He was one of the few who fought to safeguard achievements of the *yishuv* during its harassment by the Turkish authorities in World War I. After 1918 he was among the organizers of the *yishuv*'s Provisional Committee and also served as president of the Jaffa-Tel Aviv Jewish community. He died in 1925.

On February 7th, 1907 Jaffe wrote a check on his account at the Anglo-Palestine Company, Ltd. Bank in Jaffa payable to Jacob Meir, the Grand Rabbi of Israel in the amount of Five Francs. This check serves as the numismatic connection for the article.



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